God and crouched and trembled in His presence. But in the clear dawn of our day, we bow down to Him not in the trembling fear of the criminal, not in the baffled awe of the thoughtless, no, not even in the charmed rapture of the admiring; but in the sweet, indescribable beatitude of finite souls wedded to the Infinite. We are privileged to glimpse the beaming Face of the Deity everywhere. Says Rishi Svetesvatara "His Eye is everywhere, His Face is everywhere. His Hand is everywhere and His Foot is everywhere." Says the Rishi of the Taittireya Upanishad.—"Who would move or who would live if the Supreme Being were not in the universe as Love. It is He indeed who inspires Love." Such is the omnipresence, such is the love felt by the pious Rishis that they worshipped Him " In any place wherein the mind feels undisturbed," thereby showing that there should never be any distinction made as to the locality where alone God must be worshipped. Wherever the body be, if the soul can freely wing its way to the throne of God, that place is as good as any other for worship. It is said of Nanak that, when asked by a Muhammadan, how he could consistently be a religionist if he turned his feet

to Mecca, the house of God, the Sage replied: " If you can, turn them towards any spot where the awful house of God is not."

If the wide world be the sacred temple of God, as implied in Nanak's rejoinder, it is deducing but a logical truth when we say that man must everywhere and always be what the whole universe at the very top of its voice ever proclaims God to be—namely holy. If we always are within the temple of a holy God, is it not desecrating that temple, is it not dishonouring the Deity within it, if any vicious act be committed, if any sinful thought be tolerated, if any impure word be uttered within the precincts of that holy place ?

Another implication of Saint Nanak's saying is that the Eternal-and Universal God has not got one Mecca-but several